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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"Intelligence, or the light of truth, was not created or made, neither indeed can be." DOCTRINE AND COVENANTS 93: 29.

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THE SCRIPTURES AND THE GOSPEL*

PRESIDENT RUDGER CLAWSON
OF THE COUNCIL OF THE TWELVE

MY BRETHREN and sisters and friends, we have assembled this afternoon to worship the Lord, to praise Him by the songs of the heart, to approach Him in prayer, and to worship Him in exhortation and testimony. If we speak by His spirit we are edified. If we speak not by His spirit we are not edified, and there is no profit in our assembling.

The Latter-day Saints, or "Mormons" so-called, are regarded in the world as a peculiar people, and yet we are very human. If a stranger should come upon the streets of Salt Lake City, I very much doubt if he could distinguish between a "Mormon" and a Gentile, so-called. So it must follow that the peculiarity referred to does not refer to the personal appearance of the "Mormons." It must arise from some other cause. Possibly it is due to the views which they entertain in religious matters.

We are perfectly willing now and always to submit our views for comparison with the views of other churches, and will be glad to do this in a most friendly spirit, the purpose being always to get further light and information. We say, in fact we take the stand strongly, that the first step to be taken in the worship of God in true religion is to become acquainted with Him. If we do not know Him, if we have no understanding of His characteristics, certainly we can not worship Him intelligently or with any profit. We are told in the Gospel of Saint John by the Saviour Himself that "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." If

*Address delivered in the Tabernacle, Salt Lake City, Utah, Sunday, August 30th, 1925.

they do not know Him, surely the principle and power of eternal life does not reside in them.

THE BIBLE THE BASIS

My brethren and sisters, let us resort to the word of God, as Isaiah has said:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The Bible, the English version of the Bible, is the basis upon which we are to judge of the various religions of the world, and especially of Christianity. As a matter of fact, and as an inquiry, who is the God we worship? What is He like? What are His characteristics? These are vital questions that affect the welfare of all the world. We are told in the very first chapter of Genesis, that God said:

"Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them."

This is simple language. It is the language of a man, it is the language of a child. It is easily understood. It is definite and to the point. We are told that man is made in the image and likeness of God, and yet the Christian world say that God is incomprehensible. If He is incomprehensible He can not be worshiped intelligently. Furthermore, we are told by the creeds of some of the churches of the day that God is without body, parts or passions, that He is visible and yet invisible, and that He is without colour or form, which means literally that He is nothing whatever. Surely such a God can not be brought within the senses. In the Scriptures a little further light is thrown upon this subject. You will find the following words recorded in Numbers, twelfth chapter, beginning with the seventh verse.

"My servant Moses is not so, who is faithful in all mine house.

"With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?"

HONOURS HIS SERVANTS

Now the Lord was chiding the people for speaking against His servant. God is jealous of His power and jealous of His appointments and He honours His servants. The language used, however, was suggestive. God spoke to Moses mouth to mouth, as one man speaketh to another.

Then, again, in Exodus, thirty-third chapter, beginning with the 9th verse:

"And it came to pass, as Moses entered into the tabernacle,

the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

"And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

Then a little further along in that chapter, when Moses expressed a desire to see Him—for it was very natural in Moses to want to see Him—an instructive answer is recorded. I suppose Moses was a little curious. He had been worshiping the Lord, he had been carrying out the commandments of God, he was a true servant of the Lord, and he wanted to see Him. The Lord said to him:

"Thou canst not see my face: for there shall no man see me, and live.

"And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock:

"And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

"And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

FROM THE SCRIPTURES

The Lord was willing, apparently, to show Himself to Moses with the exception of His face. He could not see His face and live. Now we learn from these Scriptures that God is a personal being, that He has a face, that He has hands, and that He has eyes to see and ears to hear, yes, eyes to see His people and ears to hear them when they pray to Him. That is very reasonable. He has a mouth to speak, for how could He speak to Moses without a mouth? Yet, as I said before, we are told by some of the creeds of the Christian world, so-called, that God is without body, parts or passions, and that He does not come under the senses. Nevertheless, we are told in the record He descended in a cloud and stood at the tent door of the tabernacle in the presence of Moses and Israel and spoke to them out of the cloud. And, again, we learn that Moses at one period of time went up into the mountain to converse with the Lord, and while there the Lord delivered to him the Ten Commandments of the Bible. Very great and very sacred they were. They were written by the finger of God upon the stone tablets, so that it is apparent the Lord has a finger, and if He has one finger, He has others, and doubtless He has the full number.

AS CHILDREN TO A FATHER

What I am saying may seem very wonderful, especially to the stranger, but after all, is it wonderful? We must look to a God

whom we can comprehend so that we can go to Him as children go to their fathers upon the earth, and can open our hearts to Him and ask for the things we need. Some people might say: "Well Brother Clawson, haven't you been a little severe in your references to the views and teachings of the churches down there in the Christian world." I hope not. I trust you will not think me unfair. I feel that I am a tolerant man. I believe that I am liberal in my views. I know the Latter-day Saints are liberal in their views, conservative it is true, and yet liberal. The only reason that I mention these things for comparison is that we may get at the truth, if possible, and also learn whether or not the "Mormons" are Christians, and whether or not the people of the churches are Christians. That is the point.

If it is thought that I have been a little severe in my allusions to the churches, I am willing to let the churches speak for themselves. That is fair, brethren and sisters, let every man speak for himself. As for me I am speaking now for the Church of Jesus Christ of Latter-day Saints. I have spoken plainly in relation to the God we worship, the God of the Bible, and I have taken the evidence concerning Him from the Bible. Now let the other churches speak. For instance, there is the Roman Catholic church. Let the Roman Catholic church speak and tell us what kind of a God they worship.

OTHER VIEWS

Let us ascertain if it is the God of the Bible. Here He is:

Q. "What is God?"

A. "God is a Spirit, eternal, independent, infinite and immutable, who is present everywhere, who seeth all things and governs the universe."

Q. "Why do you say that He is a Spirit?"

A. "Because He is a supreme intelligence, who has neither body, nor figure, nor colour, and who can not fall under the senses."

(This is a quotation from the Doctrine and Scriptural Catechism of the Catholic church by the Rev. P. Collot, published in Montreal). So the Roman Catholic worships a God who has neither colour nor form, nor body nor passions, and can not come under the senses. Surely He is not the God of the Bible.

Here is the God that the Church of England worships:

"There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness; the maker and preserver of all things, both visible and invisible; and in the unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son and the Holy Ghost" (Church of England Prayer Book, Art. 1).

INHERENT RIGHT

I am not criticising the Church of England, I am reading this

by way of comparison to get what light we can from it, and I do it with good feelings. The Church of England has a perfect right to worship that kind of a God. Nobody should step in and deny them that privilege. It is an inherent right that belongs to them, and I also have a right to worship the God that pleases me. Of course, the Church of England will concede that right to me as I concede the right to them. But let us pause and consider the matter a moment. Here is a God without body parts or passions. Can you imagine it? Then here is the Father, the Son and the Holy Ghost. The Church of England claims that they are three persons of one substance. How is it possible to take the Father, the Son and the Holy Ghost, and convert them into one substance that is indivisible. To me this is quite incomprehensible. I don't know how to do it. I am unable to work that kind of a problem.

Here is the God of the Baptist church:

"We believe that there is but one God. We believe that God is revealed to us as Father, Son and Holy Ghost. Each with distinct personal attributes, but without division of nature, essence or being" (Manual of Baptist Church, Port Colborne Catechism).

Here is the God of the Methodist church;

"There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness, the maker and preserver of all things, visible and invisible; and in unity of this Godhead there are three persons, of one substance, power and eternity, the Father, the Son and the Holy Ghost" (Methodist Discipline. Published in Toronto, 1886).

Here is the God of the Presbyterians:

"There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and righteous will, for His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin; the rewarder of them that diligently seek Him: and with all most just and terrible in His judgments; hating all sin, and who will by no means clear the guilty" (Presbyterian Church, Confession of Faith, Chapter 2, Art. 1).

Now, brethren and sisters, with due respect to this article, how is it possible for a God to do all the mighty things herein set forth. How could a God do all these things if He had no body, parts or passions, and is without form or colour and could not come under the senses? The article states that He is a wonderful God and that He does mighty things. Well it is a question. If the Presbyterians can figure it out, all right. I am sure that I can not.

I am wondering if the Presbyterians and the Methodists and the other Christian churches will say that it is impossible to comprehend the God of the "Mormons." Perhaps they will say: "We don't believe in the God that you 'Mormons' worship." Well, the answer is: "My friend and brother Methodist, or brother Presbyterian, if you do not believe in the God of the 'Mormons' you do not believe in the Bible, in your own Bible, because that is the God that I have described as the God of the 'Mormons'."

IN THE IMAGE OF HIS FATHER

I have no ill feeling toward these churches. I am not engaged in a controversy or fight with them. They have their right to believe what they please, and I have a right to believe what I please. I know they are wrong, though they perhaps think that I am wrong and the "Mormon" Church is wrong, and standing here as a representative of the "Mormon" Church I testify to you that this is the true Church of God, that Joseph Smith was a true prophet of God, that Jesus is the Christ. I testify to you what the Scripture asserts, namely, that Jesus Christ was in the express image of His Father. I also testify to you further that Jesus Christ was not His own Father, for He could not be. I testify that He was a personal being. While upon the earth He was in the form of man, but at the same time was the Son of God—the Son of God, yes, and the Son of Mary, a mortal woman. In that way He took upon Himself the form of man, but being in the form of man He was at the same time the express image of His Father. How could He be His Father, as some of these creeds tell us that the Father and the Son and the Holy Ghost are one in substance? How could that be?

Jesus, we are told in holy writ, went down to be baptised of John. When He came up out of the water the Holy Ghost rested upon Him, and a voice came out of the heavens saying: "This is my beloved Son, in whom I am well pleased." That voice said "Son." Consequently it was the voice of the Father in heaven—the Father in heaven, the Son upon the earth.

THE PLAN OF REDEMPTION

Brethren and sisters, the Gospel of Jesus Christ is composed of many doctrines, or principles, which, in combination, form the great plan of redemption. All these doctrines are necessary to the Gospel. It is impossible to leave out any one doctrine, as being unnecessary. God has determined that His doctrines are necessary. He gave the plan of redemption. It is complete in itself. But now, for comparison only, because the time is brief, let us take just one doctrine of the Gospel, and determine, if we can, who is right with respect to it, the "Mormon" Church, so-called, or the Christian church, so-called. You see I am just as fair to one as I am to the other.

Let us consider for a moment the doctrine of baptism. Some of the churches of the world take the position that while baptism is an ordinance of the Gospel it is not essential to salvation; and those particular churches that take this view will admit people into their membership with or without baptism. It is simply regarded as a matter of choice. They say: "You can have it if you want it. It is not essential."

The "Mormon" Church takes an entirely different view from this. We say in most positive terms that baptism among other ordinances of the Gospel, and with the other ordinances, is absolutely essential to salvation. You see there is a marked difference between the view entertained by the Latter-day Saints and the view entertained by the people of the world.

Let us go to the law and testimony and see how the matter stands. Here was Peter upon the day of Pentecost, and others of the Apostles, speaking the word of God. They were speaking to about three thousand people, as I remember it. It was a wonderful occasion. A great congregation assembled there, and listening to the Apostle Peter they were pricked in their hearts. They were disturbed in their feelings. They wanted to know what to do, and they submitted this question to him. What was his answer? He said:

"Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Brethren and sisters, was that not a very significant answer? Didn't it mean that these people, about three thousand in number, had a work to do? It was more than belief. It was not sufficient for them to say to Peter: "We believe you. We believe in this Jesus Christ you are preaching." By saying that they were not saved. There was a work for them to perform, a very important work. It was to repent of their sins. I will tell you that it is quite a tremendous effort for some people to repent. After having repented of their sins and after having expressed belief in Jesus Christ, the next great work to be done by them was to be baptised in His name for the remission of their sins. After baptism by water there is something further to be done. It was a work of great significance. It was something the churches of the world have overlooked. What was this "something further?" It was the baptism of the spirit. To be baptised by water alone, even by immersion, is not sufficient. That is only half a baptism. The other half is to be baptised of the Holy Ghost, as the Saviour said, "by fire and the Holy Ghost."

(TO BE CONTINUED)

THE noblest word in the catalogue of social virtues is "Loyalty."

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 22, 1925

EDITORIAL

M. I. A. COURSE OF STUDY FOR THE YEAR 1925-26

"The Articles of Faith" has been chosen as a text-book for the Mutual Improvement Associations of the British Mission for the coming year. Arrangements have been made whereby every household may obtain a copy at nominal cost. Outlines for the course have also been prepared.

Both text-books and outlines should be ordered at once through the M. I. A. officers in the various Branches, who in turn will forward the order to their respective Conference President through whom the books will be supplied. Prompt action should be taken in this matter so that all may start together with the regular lesson work on the second meeting night in November.

It has been thought advisable to devote the fourth class period in each month to the study of one of the Latter-day Saint hymns. By learning the words and studying the conditions under which these hymns were written an added value will be given them. The subject matter for this lesson will appear once each month in the columns of the *Millennial Star*.

The lessons can not be mastered without some preparation before the meeting, as the class period lasts but an hour; but if the lessons have been studied at home then the hour can be used in stressing the vital points instead of considering less important details.

The first meeting in each month is to be used for the open night as has been customary in past years.

We trust that the officers and members will do all in their power to make the M. I. A. classes this year a distinct benefit to all who attend.—J. E. T.

THE VALUE OF TIME

How do you spend your leisure time? What do you do with those "odd moments" when Duty is silent, and time is yours to use as you choose? Most people work hard when demand is urgent or momentary enthusiasm is forcing them forward. It requires men, *real men*, to devote their spare moments to good ends. Yet

our success or failure is usually determined by what is done with the time we call our own. Consider the words of Longfellow:

The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept
Were toiling upward in the night.

To succeed in life a man must learn the value of time. He must learn to make every minute count if he would be numbered among the "great men" of the world. He must learn to toil upward while others sleep. The idler not only sleeps too much in the ordinary sense, but he is very often "asleep" while he is awake—asleep to the opportunities he is allowing to pass unused.

To the Latter-day Saints this truth is of unusual significance. The Lord has said through modern revelation: "Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." It is the sacred obligation of every member of the Church to apply himself diligently for the benefit of himself and his fellow men.

Our purpose here is to gain the experience necessary for our continued progression. Life is far too short and is much too important to be wasted in idleness.

Do not waste your time. It is priceless. Make every minute count; for minutes make hours, and hours make days, and with the passing of days our lives are swept away.—JUNIUS S. ROMNEY.

FOR THOSE WHO SEEK TRUTH*

JAMES E. TALMAGE

PRESIDENT OF THE EUROPEAN MISSIONS

TO MY FELLOW MEMBERS OF THE CHURCH, as also to our friends who are present, I bring the best of greetings from the First Presidency and the Council of the Twelve. When I was about to leave home to come to Europe they requested me to extend these greetings to all the congregations of the saints as I should meet them from time to time. These are greetings from your brethren, from the General Authorities of the Church, and these brethren of yours are your presiding servants.

I was particularly impressed by the hymn sung by the choir, and though I had expressed no wish as to the particular hymns to be sung, I could not have selected one that is more appropriate. I know that as we listen to sweet singing we all too frequently fail to understand or consider the meaning of the words; for the

*Address delivered at Amsterdam, Holland, September 27th, 1925. Reported by Perris S. Jensen.

charm of music sometimes absorbs all our attention; and so I am going to ask you to listen to a reading of these lines:

What was witnessed in the heavens?
Why, an angel, earthward bound.
Had he something with him bringing?
Yes—the Gospel—joyful sound!
It was to be preached in power
On the earth, the angel said,
To all men, all tongues and nations
That upon its face are spread.

Had we not before the Gospel?
Yes—had sev'ral taught by men.
Then what is this latter Gospel?
'Tis the first one come again.
This was preached by Paul and Peter,
And by Jesus Christ the Head;
This we latter Saints are preaching—
We their footsteps wish to tread.

Where so long has been the Gospel?
Did it on the earth remain?
No; 'twas taken into heaven,
Then restored to man again.
What became of the departed
Who heard not the Gospel plan?
Jesus preached to souls in prison
What He taught on earth to man.

This Church proclaims to the world that the angel has come, that that angel has brought the tidings of the everlasting Gospel; and we cite the oft quoted Scripture found in the 14th chapter of Revelation, in the 6th and 7th verses, wherein John the Revelator, the Apostle, describes what he had seen in vision as decreed to come forth in the last days. Having seen it thus in vision he speaks of it in the past tense as though it had already taken place, but the context or other verses makes plain the fact that this has reference to the very days in which we live. The verses read as follows: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

If an angel was to bring the everlasting Gospel to the earth that it might be preached to every nation, kindred, tongue, and people, it is very plain that the Gospel could not be upon the earth at that time, otherwise it could not be brought. The objection raised by many to that Scripture is based upon the claim that mankind already had the Gospel, even as the question is set

forth in the hymn, "Had we not before the Gospel?" So men have asked and have pointed to the Holy Bible as the Gospel and said they had the Holy Bible and therefore the Gospel was upon the earth and no angel was required to bring it to the earth. If any of you have read the opinions of theologians and special students of the Bible you know that those expositors have difficulty in explaining these verses that have been read. Dr. Adam Clarke, in his great commentary on the Holy Bible, declares that he can not explain those verses, because he thinks that it is not reasonable that a real angel is meant, nor could he bring the Gospel inasmuch as men already had it. And yet what is there that is difficult to understand in these two verses? They are perfectly plain if we will take them in their simplicity and not try to explain them away. John declares that in the last days an angel shall bring the everlasting Gospel; and therefore we know that the everlasting Gospel could not be upon the earth at that time. The Church of Jesus Christ of Latter-day Saints declares that the angel has come, that he has brought the everlasting Gospel which was not upon the earth at the time.

Now as I said, people refer to the Bible and say that that was the Gospel, but the Bible is a book and the Gospel is more than a book. Under the best of conditions a book is only a record of the things that are written about therein. You may take a book that contains a story, a love story if you like. It is only a record of a love episode. It isn't the love itself, is it? If it were the real thing all we would have to do would be to read about these things to be content, and that would never do for most people. And so, the Holy Bible is a record of the Gospel, if you like, but it is nothing but a record. Now, by way of illustration, the Bible tells us something about baptism. We read there that Jesus Christ said that baptism is essential to salvation. We read there that John the Baptist preached baptism and that he did baptise. We read that the Apostles preached baptism and they baptised. But suppose we learn by heart everything that is said in the Bible about baptism. Would that give you or me the right to go and baptise a person? That would be a wonderful book indeed, if by simply reading in it we could get the authority to do the things therein described. You may just as well say that if you buy a book telling just what the duties of the judges are in your country, so that you know exactly what a judge ought to do under all conditions, that that would make you a judge and give you the right to sit in judgment. I should advise that you do not try to do that, because you may be brought up before the real judge and be dealt with for unlawful acts.

I have the fullest respect for the Holy Bible, indeed, I may say with sincerity that I do not admit that any man has a truer reverence for the Holy Bible than I have. Without that book the world would not be as good as it is. No, without that book

the nations would have fallen into savagery and barbarity long ago. But I can not accept the book for more than it professes to be. It is a record and an account, of the greatest value to us in showing how God has dealt with His people in bygone days, but no amount of reading in the Bible will give to any one authority to administer in sacred ordinances.

This Church declares to the world that on the fifteenth of May, 1829, a heavenly personage appeared to the Prophet Joseph Smith and to his companion in the ministry, Oliver Cowdery, that this heavenly visitant declared that he was the being known of old as John the Baptist, that he came by appointment of Peter, James and John. Oh, but you say John the Baptist was put to death, beheaded, you know, because of the whim of a wicked woman. Yes, but he came as a resurrected being, raised from the dead, and he did confer the authority upon Joseph Smith and Oliver Cowdery by laying his hands upon their heads and ordaining them to the Priesthood, using these words, "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins." There is something more than a book, isn't there? John the Baptist did not come to these men and tell them how he used to baptise merely, nor did he content himself with preaching the necessity of baptism, but in the name of Messiah he did ordain these men to the Priesthood, giving them the authority to baptise, and he commanded them to baptise each other; and then they baptised others who were prepared to receive baptism.

Later the Apostles Peter, James and John laid their hands upon the heads of these men and ordained them to the higher Priesthood, to the holy apostleship, making them Apostles like unto themselves, and conveying to them the instructions of the Lord Jesus Christ that they should organise and build up His Church in this day and age, even as the Apostles in the olden days were commanded to build up the Church. So we have the authority of the holy Priesthood restored to earth. Let it be remembered that without the authority of the holy Priesthood there could be, there can be, no Church of Jesus Christ. There may be the outward form of the church but that alone is but the form of godliness without the power. Here you have electroliers hanging from the ceiling and electric lamps in full glow. You can buy these electric lamps at the electricians'. I have seen a great display of them in several windows along your streets. If you have the money you can go and buy the electric lamps and electroliers, and it would be a very simple thing to hang them up in your houses, but would they give any light? Of what use are electric lamps without electricity? They must be connected up with the great system of power, otherwise they will

give no light. You may turn on the switch or press the button, but without the electric current the lamps will not shine. So we may form churches if we will. Men may form churches of that sort having the form of the Church, of course, though lacking in the power. We who are here to-night could form a church to-night if we wanted to. Just suppose we do, by way of illustration. We agree, all of us here, to form a church of our own, because we are not well satisfied with the churches that are already existing. Well, as this is the last church that has been formed let us call it "The New Church", and we will make up the rules and by-laws. One of these by-laws is that no one can be admitted to this church unless he shall first say that he believes that this is a good church and that he is sorry that he has not joined it before; and then he must go down into the water and be immersed in the water by one of our men whom we will appoint, and after he has been thus immersed in water he must have the hands of others of our men laid upon his head to confirm him a member in this new church.

Now we could do all that without breaking any law, but what authority is there in such a church? Who is there who would dare to say that that immersion in water is a baptism bringing remission of sins or that it will be recognised by the Lord? The Lord will not acknowledge ordinances unless they are administered under His authority and by His appointment. The churches of men are the property of men, and men can do with them just as they choose because they are their own. Men can give what names they like to these churches, and the names that men have given to the churches seem to be well chosen; but if this be the Church of Jesus Christ it must bear His name. Now in the year 1830, when this Church of Jesus Christ of Latter-day Saints was organised, there were many churches upon the face of the earth, some of them named after the men who had done so much for them. There was the Lutheran Church named after a great and noble man, Martin Luther, a servant of God. There was the Wesleyan Church named after John Wesley and his brother Charles, both of whom had done much for that church. There were churches named after Calvin and after Huss, churches named after men; splendid names, telling the whole story. There were churches named because of some peculiarity in their organisation, such as the Episcopal Church, and the Protestant and Methodist and the Baptist. There were churches named for Peter and after Paul, but there wasn't a church on the face of the earth named after Jesus Christ, and when this Church flung its banner to the breeze and people read thereon "The Church of Jesus Christ" there was a great deal of concern expressed by other churches. We claim that that name has been given to this Church by revelation, and that this is the Church of Jesus Christ. We know that the doctrines it teaches are the doctrines of Jesus

Christ, that it is organised according to His plan, and we hold that it is organised under His authority.

Oh, I know some will say "I do not believe that", but that doesn't change the fact, my friends, whether you believe it or not. There are people in the world who seem to think that if they do not believe a thing that thing is not true. No amount of disbelief will change a truth. If all of us here to-night say it isn't raining when it is that would not change the fact, would it? And if you go out unprotected when it is raining you will get wet, whether you believe it or not; and so it is that belief doesn't determine the truth. So also if all of us here believe the earth to be flat, as men formerly believed, that would not flatten out the earth. If all of us here should say that the earth is standing still, as men used to believe, and that it is the sun that goes around the earth, that would not stop the earth for one minute.

And so we present to you these truths, asking you to investigate them; and surely they are worth investigating, for this is a message of great import that is brought to you. Can you afford to put it aside, my friends? Suppose someone comes and tells you of danger that threatens, tells you that your house is afire, and that he has seen the flame and smoke from the outside, and you should say as you sat in your easy chair, "I don't believe it. My grandfather and grandmother lived in this house. My father and mother have lived here for many years, and there has never been a fire in it, and I am not going to leave my easy chair." Would that put out the fire? We come to you with the word of God that calamities are coming upon the earth because of the wickedness of men and nations; that these are the last days, the very days of which the prophets have spoken, the days immediately preceding the coming of the Christ; that this Gospel of the Kingdom has been placed upon the earth again to prepare the earth for the coming of its Lord; and that the calamities and troubles that have been foretold will surely come unless men repent. Fire and sword, and war and pestilence are coming upon the earth because of the wickedness of the people; and we come to you with a proclamation of these things and with the invitation to come in, as the Lord has provided, and find safety. People seem to have forgotten the lessons of the last terrible war and the great pestilence that followed, the dread influenza, that carried sixteen million people to their graves. Oh, for a time there were people who began to think; but they are beginning to forget again and are falling into wickedness, committing high crimes before heaven. The purity of men and the honour of women are being dragged in the mire; the heavens weep because of the sins of the people; and as the proclamation was made unto wicked Nineveh of old, so is the word given to the people to-day, that except they repent and obey the laws and commandments of God yet greater troubles will come upon the world.

There will be more wars; nations are preparing for war to-day. They are not satisfied with the horrors of the recent past. Pestilence will sweep the earth. Earthquakes will destroy cities and disrupt lands, and fire will bring great destruction.

Now do not say that these things are sent by the Lord. He has given His warning that these things will come unless men repent, and by that authority given by John the Baptist these missionaries are going throughout the world—thousands of them, calling aloud to the people, "Repent, repent, for the Kingdom of Heaven is at hand." My brethren, my sisters, fellow members of the Church, I plead with you to remember with me that our membership in the Church alone will not save us. Let us not think that the record of our names is going to save us. We have to live so as to retain the remission of our sins; we have to lead godly lives and set an example unto others. And to you, my friends, who have not come into the Church, who are still hesitating, perchance not quite persuaded, to you I say in all kindness, let not the days pass unheeded. Go before the Lord in prayer and plead with Him to make known unto you as to whether this is the Gospel of the Kingdom or not, for I would not have you deceived, nor do I desire you to accept it because I recommend it, nor because these my brethren bring it to you. We come to you to ask you to enquire of the Lord if it is true or not. He will give you the answer, if you seek it in the right way, and when He gives it I pray that you act in accordance therewith. I pray that the spirit of discernment may be with us and that we may recognise truth and obey it, and thus win the blessing of salvation; this I ask in the name of Jesus Christ. Amen.

THE LONDON CONFERENCE

The Fall Conference of the London District convened at "Deseret", London, on Sunday, October 4th. There were in attendance Elders Kenneth F. Schade and Junius S. Romney and Sister May Booth Talmage of the Liverpool Office, President Carl E. Pettersson and all the Missionaries labouring in the London District, Elder Thomas Biggs of the Welsh Conference, and Elder Jesse N. Decker of the Manchester Conference. Three general sessions were held as well as a special meeting of the Relief Society, the latter under the direction of Sister May Booth Talmage.

During the morning session an interesting program was rendered by the Sunday School students on the theme "Prayer." Appropriate music was furnished by students of the North and South London Branches. Elder Schade commented briefly on the excellent program, and illustrated by story, and also incidents from the life of Christ, the necessity of serving your fellow men.

Addresses were given during the Conference by the following Missionary Elders: Samuel P. Martin, Joseph M. Skeen, Dan A. Hickman, George O. Gee, Thomas O. Smith, and Lester D. Hovey.

In the afternoon session Elder Devirl B. Stewart, who had been appointed to succeed President Carl E. Pettersson of the London Conference, testified of the divinity of the Gospel of Jesus Christ. Sister May Booth Talmage told of the implicit faith of the Saints of the Continental Missions, and told of the successful work being done there.

President Pettersson, in the evening session, said that man by obedience to the Gospel principles can become rich, not only spiritually but temporally. Elder Romney explained that we are living in the Saturday Night of Time, and the Latter-day Saints have a great task to perform in helping the inhabitants of the earth to prepare for the Sabbath of the World.

LAWRENCE W. BRAMWELL, Conference Clerk

FROM THE MISSION FIELD

Arrivals and Appointments—The following Missionaries arrived in Liverpool, Friday, October 9th, per s.s. *Montnairn*, and have been thus assigned:

For the British Mission—

Mark M. Argyle, Woods Cross, Utah, to the London Conference.

Carl E. Brown, Salt Lake City, Utah, to the Bristol Conference.

Harold A. Candland, Provo, Utah, to the London Conference.

For the German-Austrian Mission—

Clyde Bramwell, Salt Lake City, Utah.

Julian S. Cannon, Salt Lake City, Utah.

Stanley R. Irvine, Salt Lake City, Utah.

For the Swiss-German Mission—

Leonard L. Chatwin, Santaquin, Utah.

Bates Gibbons, St. Johns, Arizona.

Raymond E. Nilson, Salt Lake City, Utah.

For the French Mission—

Arthur L. Newman, Salt City, Utah.

CONTENTS

The Scriptures and the Gospel... 674
Editorials: M. I. A. Course of Study for the Year 1925-26... 680
The Value of Time 680
For Those Who Seek Truth ... 681
The London Conference... ... 687
From the Mission Field 688

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LIVERPOOL

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